A SERMON OF *Publike Thanksgiuing* for the wonderfull mitigation of the late *Mortalitie*;

Preacht before his Matie; vpon his gracious command, at his Court of *Whitehall*, *Jan.* 29. 1625.

AND

Vpon the same command *Published*

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Bleſſed be the Lord, who loadeth vs daily with benefits, euen the God of our ſaluation. Selah.

He that is our God, is the God of ſaluation, and vnto God the Lord belong the iſſues from death.



Ea, bleſſed bee the Lord, who hath added this vnto the load of his other mercies to his vnworthy ſeruant, that the ſame tongue, which was called, not long ſince, to chatter out our publike mournings, in the ſolemne Faſt of this place, is now imployed in a ſong of praiſe; and

the ſame hand, which was here lifted vp for ſupplication, is now lift vp in thākſgiuing; Ye that thē accompanied me with your tears and ſighs, accompany me now, I beſeech you, (in this happy chāge of note, and time) with your ioyfull ſmiles, and acclamations to the God that hath wrought it.

It is not more natural for the ſun, when it looks vpon a moiſt, and well fermented earth, to cauſe vapors to aſcend thence, thē it is for greatnes, & goodnes, when they both meet together vpon an honeſt hart, to draw vp holy deſires of gratulation. The worth of the agent doth it not alone, without a fit diſpoſition in the ſubiect; Let the Sun caſt his ſtrongeſt beames vpon a flint, a pumice, he fetches out

out no ſteame: Euen ſo the greatnes & goodnes of the Almighty, beating vpon a dry & hard hart, preuailes nothing: Here all three are happily met: In God, infinite greatnes, infinite goodnes; ſuch greatnes, that he is attended with thouſand thouſands of Angels; (a guard fit for the King of heauen) ſuch goodneſſe, that he receiues gifts euen for the rebellious: In *Dauid*, a gracious heart, that in a ſweet ſenſe of the great goodnes of his God, breathes out this diuine *Epiphonema*, *Bleſſed be the Lord, who loadeth vs daily with benefits, euen the God of our ſaluation, &c.*

Wherin me thinkes, the ſweet ſinger of *Iſrael* ſeemes to raiſe his note to the emulatiõ of the quier of heauen, in the melody of their

Alleluiahs; yea, let me say, now that he sings aboue in that blessed consort of glorious spirits, his ditty cannot be better then this, that he sung here vpon earth, and wherin we are about to beare our parts at this time: Prepare, I beseech you, both your eares for *Dauids* song, and your harts and tongues for your owne. And first in this Angelicall straine, your thoughts cannot but obserue, without me, the *Descant*, and the *Ground*; The descant of Gratulation, *Blessed be the Lord*, wherin is both applause and excitation; an applause giuē to Gods goodnes, and an excitation of others to giue that applause. The ground is a threefold respect. Of what God is in himselfe, *God and Lord*. Of what God

is

is, and doth to vs, *which loadeth vs daily with benefits.* Of what hee is both in himselfe, and to vs; *The God of our saluation*; which last, (like to some rich stone) is set off with a darke foile, *To God the Lord belong the issues from death.* So in the first, for his owne sake; in the second, for our sakes; in the third for his owne, and ours; as God, as Lord, as a Benefactor, as a Sauiour, and deliuerer, *Blessed be the Lord.*

It is not hard to obserue that *Dauids Alleluiahs* are more thē his *Hosannaes*; his thankes more then his suites. Oft-times doth he praise God when he begs nothing: Seldome euer doth he begge that fauour, for which he doth not raise vp his soule to an anticipation of thankes;

thanks; neither is this any other then the vniuerſall vnder-ſong of all his heauenly ditties, *Bleſſed bee the Lord; Prayſed* (as our former tranſlation hath it) is too low; Honor is more then praiſe; bleſſing is more then honor; neither is it for nothing, that from this word (*Barac*) to bleſſe, is deriued *Berec*, the knee which is bowed in bleſſing; and the cryer before *Ioſeph*, proclaimed *Abrech*, calling for the honour of the knee from all beholders. *Gen.*41.43. Euery ſleight triuiall acknowledgement of worth is a praiſe; Bleſſing is in a higher ſtraine of gratitude, that caries the whole ſway of the hart with it, in a kinde of diuine rapture: praiſe is in matter of complement, bleſſing, of deuotion.

The

The Apoſtles rule is that the leſſe is bleſſed of the greater, *Abraham* of the King of *Salem*; the Prophets charge is, that the greater ſhould be bleſſed of the leſſe; yea the greateſt of the leaſt, God of man: This agrees wel; Bleſſing is an act that will beare reciprocation. God bleſſeth man, & man bleſſeth God; God bleſſeth man imparatiuely, man bleſſeth God optatiuely; God bleſſeth mã in the acts of mercy, Man bleſſeth God in the notions, in the expreſſions of thanks. God bleſſes man whẽ he makes him good and happy; man bleſſeth God when he confeſſeth how good, how gracious how glorious he is: So as the bleſſing is wholly taken vp in agnition, in celebration; in the one we ac-

acknowledg the bounty of *God* to vs; in the other we magnifie him, vocally, really, for that bounty.

Oh see then what high account God makes of the affections and actions of his poore, silly, earth-creeping creatures; that hee giues vs in them power to blesse himselfe, & takes it as an honor to be blessed of vs: *Dauid* wonders that God should so vouchsafe to blesse man, how much more must wee needs wõder at the mercy of God that will vouchsafe to be blessed by man, a worme, an atome, a nothing? Yet, both S. *Iames* tels vs that *with the tongue we blesse God*; & the Psalmist cals for it here, as a seruice of deare acceptation; *Blessed be the Lord*; Euen we mẽ liue not (*Camelion*-like) with the aire of thanks; nor

nor feed ere the fatter with praiſes, how much leſſe our maker? O God, we know wel that whatſoeuer men or Angels do, or do not, thou canſt not but be infinitely bleſſed in thy ſelfe; before euer any creature was, thou didſt equally inioy thy bleſſed ſelfe, frō all eternity; What can this worthles looſe filme of fleſh either adde to, or detract from thine infinitneſſe? Yet, thou that humbleſt thy ſelfe to behold the things that are done in heauen, & earth, humbleſt thy ſelfe alſo, to accept the weake breath of our praiſes, that are ſent vp to thee frō earth to heauen. How ſhould this incourage the vowes, the indeuors of our hearty thankfulnes, to ſee thē graciouſly taken? Would men take vp with good words, with

with good deſires, & quit our bõds for thanks, who wold be a debter? With the God of mercy this cheap paiment is currant; if he thẽ wil honor vs ſo far as to be bleſſed of vs, Oh let vs honor him ſo far as to bleſſe him; *Quare verbis parcã? gratuita ſunt*: Why do we ſpare thanks that coſt vs nothing, as that wiſe Heathen; *O giue vnto the Lord, yee mighty, giue vnto the Lord the praiſes due to his name, offer to God the ſacrifice of thankſgiuing*: and ſtill let the foot of our ſong, be, *Bleſſed be the Lord.*

This for the deſcant of gratulation; the groũd follows; His own ſake hath reaſon to be firſt; God will be bleſſed both as *Iah*, and *Adonai*; the one the ſtyle of his Eſſence, the other of his Soueraigntie. Euen the moſt accurſed *Deiſt* wou ld

would confesse, that as a pure, simple, infinit, absolute being, God is to be blessed; for if being be good, & these two be cõuertible, nature must needs teach him, that an absolute & infinit being must needs be absolutely and infinitly good: but what do I blur the glory of this day with mention of those monsters, whose Idol is nature, whose religion is secondary atheisme, whose true region is the lowest hell; these damned Ethnicks cannot, will not conceiue of God, as he is, because they impiously seuer his essence from his inward relations; VVe Chrstians can neuer be so heauenly affected to God, as we ought, till we can rise to this pitch of piety, to blesse God for what he is in himself, without the external bene-

beneficial relations to the creature; Elſe our reſpects reflect too much homeward, and we doe but look through God, at our ſelues.

Neither is it for vs only to bleſſe him as an abſolute God, but as a Soueraigne Lord too; whoſe power hath no more limit then his eſſence; the great moderator of heauen and earth, giuing lawes to his creature, ouer-ruling all things, marſhalling all euents, cruſhing his enemies, maintaining his Church, adored by Angells, trembled at by deuills; Behold here a Lord worthy to be bleſſed. We honour, as we ought, your conſpicuous greatneſſe, ô yee eminent Potentates of the earth; but alas, what is this to the great Lord of heauen? When wee

looke

looke vp thither, we muſt craue leaue to pitty the breath of your noſthrills, the ruſt of your coronets, the duſt of your graues, the ſting of your felicities, and (if yee take not good heed) the blots of your memories: As ye hold all in fee from this great Lord, ſo let it be no diſparagement to you, to doe your lowlieſt homage to his footſtoole; homage, I meane, in action; giue me the reall benediction; I am ſure that is the beſt; they bleſſe God that praiſe him, they bleſſe him more, and praiſe him beſt, that obey him. There are that crouch to you great ones, who yet hate you: Oh let vs take heed of offering theſe hollow obſeruances to the ſearcher

of hearts, if wee loue not our owne confusion. They that proclaimed Christ at *Ierusalem*, had not only *Hosanna* in their mouths, but palmes in their hands too; so must wee haue: Let mee say then, If the hand blesse not the Lord, the tongue is an hypocrite. Away with the waste complements of our vaine formalities; Let our loud actions drowne the language of our words, in blessing the name of the Lord.

Neyther must we blesse God as a soueraigne Lord onely, but (which is yet a more feeling relation) as a munificent Benefactor, *Who loadeth vs daily with benefits.* Such is mans selfe-loue, that no inward worth can so attract his praises, as outward beneficence;

neficence; Whiles thou makeſt much of thy ſelfe, euery one ſhall ſpeake well of thee, how much more whiles thou makeſt much of them? Here God hath met with vs alſo. Not to perplexe you with ſcanning the variety of ſenſes, wherewith I haue obſerued this *Pſalme* aboue all other of *Dauids*, to abound; ſee here, I beſeech you, a foure-fold gradation of diuine bounty. Firſt, here are benefits; the word is not expreſſed in the originall, but neceſſarily implyed in the ſenſe; for there are but three loads whereof man is capable from God, fauours, precepts, puniſhments; the other two are out of the road of gratulation; when we might therefore haue expect-

ed iudgments, behold Benefits: And those secondly, not sparingly handfulld out to vs, but dealt to vs by the whole load; *loadeth with benefits.* Who, thirdly, doth he load, but vs? Not worthy and well deseruing subiects, but *vs* סוררים Rebels: And lastly, this he doth, not at one doale & no more, (as euen churles rare feasts vse to be plentifull,) but יום יום successiuely, vnweariedly, perpetually. One fauour were too much, here are benefits; a sprinckling were too much, here is a load; once were too oft, here is daily largition. Cast your eyes therefore, a little vpon this three-fold exaggeration of beneficence, the measure, *a load of benefits*; the subiect, *vnworthy vs*; the time, *daily*: *Who*

daily

daily loadeth vs with benefits.

Where shall we begin to survey this vast load of mercies? were it no more, but that he hath giuen vs a world to liue in, a life to enioy, ayre to breathe in, earth to tread on, fire to warme vs, water to coole and clense vs, cloaths to couer vs, food to nourish vs, sleep to refresh vs, houses to shelter vs, varietie of creatures to serue and delight vs; here were a iust load: But now, if wee yet adde to these, ciuilitie of breeding, dearnesse of friends, competency of estate, degrees of honor, honestly or dignitie of vocation, fauor of Princes, successe in imployments, domestique comforts, outward peace, good reputation, preseruation from dangers, rescue

from euills, the load is well mended: If yet, ye shall come closer, and adde, due proportion of body, integrity of parts, perfection of senses, strength of nature, mediocritie of health, sufficiency of appetite, vigour of digestion, wholsome temper of seasons, freedome from cares, this course must needs heighten it yet more; If still, yee shall adde to these, the order, and powers, and exercise of our inward faculties, inriched with wisedome, art, learning, experience, expressed by a not-vnhandsome elocution: and shall, now, lay al these together, that cõcerne estate, body, mind; how can the axeltree of the soule but crack vnder the load of these fauours? But, if from what God hath done

done for vs as men, we looke to what hee hath done for vs, as Christians; that hee hath imbraced vs with an euerlasting loue, that hee hath molded vs anew, enliued vs by his Spirit, fed vs by his word and Sacraments, clothed vs with his merits, bought vs with his blood, becomming vile to make vs glorious, a curse to inuest vs with blessednesse; in a word, that he hath giuen himselfe to vs, his Sonne for vs: Oh the height, & depth, and breadth of the rich mercies of our God; Oh the boundlesse, topleſſe, bottomlesse load of diuine benefits, whose immensity reaches from the center of this earth, to the vnlimited extent of the very empyreall heauens. *Oh that men would*

praise the Lord for his goodnesse, and declare the wonders that hee doth for the children of men.

These mercies are great in themselues, our vnworthinesse doth greaten them more: To do good to the well deseruing were but retribution; Hee *ladeth vs*, who are no lesse rebellious to him, thē he is beneficiall to vs. Our strait and shallow bounty picks out the worthiest, and most capable subiect; The greatest gift that euer God gaue, he giues vs, whiles we are enemies. It was our Sauiours charge to his Disciples, *Interrogate quis dignus*; Aske who is worthy, that is, (as *Hierom* interprets it) of the honour to receiue such guests; Should God stand vpon those termes with vs, what should become

come of vs? See, and wonder, and be aſhamed ô yee Chriſtian hearers; God loads vs, and we load him; God loads vs with benefits, we load him with our ſinnes. *Behold, I am preſſed vnder you*, ſaith God, *as a cart is preſſed, that is full of ſheaues*, *Amos.* 2. 13. He ſhould goe away laden with our thanks, with the preſents of our duty, and wee ſhamefully clogge him with our continuall prouocations: Can there be here any danger of ſelfe-ſacrificing with *Seianus*, and not rather the iuſt danger of our ſhame and confuſion in our ſelues? How can we but hate this vnkind, and vniuſt, vnanſwerableneſſe; Yet herein ſhall we make an aduantage of our fouleſt ſins, that they giue ſo much more

more lustre to the glorious mercies of our God, who ouercoms our euill with good, and loads euen, *Vs.*

The ouer-long interruption of fauours loseth their thanks; and the best benefits languish in too much disuse. Our God takes order for that, by a perpetuation of beneficence; Hee *ladeth vs daily*; Euery day, euery minute renues his fauours vpon vs; *Semper largitor, semper donator*, as *Hierom.* To speake strictly, there is no time present; nothing is present but an instant, and that, can no more bee called time, then a pricke can bee called a line; yet, how swift soeuer the wings of time are, they cannot cut one instant, but they must cary with them

them a succeſſiue renouation of Gods gracious kindneſſe to vs.

This Sun of his doth not riſe once in an age, or once in a yeare, but euery minute ſince it was created, riſeth to ſome parts of the earth, and euery day to vs; Neyther doth he once hurle downe vpon our heads ſome violent drops, in a ſtorme, but he plyes vs with the ſweet ſhowers of the former, and the latter raine; Wherein the mercy of God condeſcends to our impotency, who are ready to periſh vnder vncomfortable intermiſſions. *Non mihi ſufficit?* ſaith that father; it is not enough that hee hath giuen mee once, if he giue me not alwayes; To daies ague makes vs forget yeſterdaies health; Former meales doe

doe not relieue our preſent hunger. This cotage of ours ruines ſtraight, if it be not new daubed euery day; new repaired: The liberall care of our God therfore tiles ouer one benefit with another, that it may not raine thorow. And if he bee ſo vnwearied in his fauours, why are wee weary of our thanks? Our bonds are renewed euery day to our God; Why not our payments? Not once in a yeare, or moone, or weeke, but euery day once (without faile) were the legall ſacrifices reiterated; and that, of all thoſe creatures which were neceſſary for ſuſtentation; a Lamb, flowre, wine, oyle, that is, meat, bread, drink, ſauce; Why? but that in all theſe wee ſhould ſtill daily re-ac-

know-

knowledge our new obligations to the giuer? Yea, *ex plenitudine, & lachrymis,* as it is in the originall, *Exod.22.29.* of our plenty & teares, that is, (as *Caietan*) of a deare, or cheape yeare must wee returne; More, or lesse may not misse our thanks; We need daily, we beg daily, (*Giue vs this day*) we receiue daily, why do we not daily retribute to our God, and act, as some read it, *Blessed bee the Lord daily, who loadeth vs with his benefits.*

It is time now to turne your eyes to that mixt respect, that reacheth both to God, and vs; Yee haue seene him a benefactor, see him a Sauiour, and Deliuerer; *The God of our saluation*; The vulgars *salutaria,* following the Septuagint,

tuagint, differs from our [*Saluation*] but as the meanes from the end. With the Hebrewes, *Saluation* is a wide word, compriſing all the fauours of God, that may tend to preſeruation; and therefore the Pſalmiſt, elſe-where, extends this act both to man, and beaſt; and as if he would comment vpon himſelfe, expounds σωσον *ſaue*, by εὐοδωσον *proſper*, *Pſal.* 118. 25. It is ſo deare a title of God, that the Prophet cannot haue enough of it; the interpoſition of a *Selah* cannot barre the redoubling of it in my Text.

Euery deliuerance, euery preſeruation fathers it ſelfe vpon God, yet, as the ſoule is the moſt precious thing in the world, and life is the moſt precious thing that be-

belongs to the ſoule, and eternall life is the beſt of liues, and the danger and loſſe of this life is the fearfulleſt and moſt horrible, chiefly is this greateſt ſaluation here meant; wherin God intends moſt to bleſſe, and be bleſſed.

Of this Saluation is he the God, by *preordination*, by *purchaſe*, by *gift*. By preordination; in that he hath decreed it to vs, from eternitie, προώρισε *Rom.* 8. 30. By purchaſe, in that hee hath bought it for vs, and vs to it, by the price of his blood, ἠγοράσθητε 1 *Cor.* 6. *the laſt.* By *gift*, in that hee hath feoft vs in it χάρισμα θεοῦ, *The gift of God is eternall life, Rom.* 6. 23. Since therefore, hee decreed it, he bought it, hee beſtowes it, iuſtly is hee the *God of our ſaluation*:

Who

Who can, who dares arrogate to himſelfe any partnerſhip in this great worke? What power can diſpoſe of the ſoules finall condition, but the ſame that made it? Who can giue eternitie, but hee that onely hath it? What but an infinite merit can purchaſe an infinite glory? Curſed be that ſpirit that will offer to ſhare with his maker. Downe with your Crownes, ô yee glorious Elders, at the foot of him that ſits on the Throne, with a, *Non nobis Domine*, Not vnto vs, ô Lord, not vnto vs, but to thy name giue the praiſe. Away with the proud incroachment of the merits of the beſt Saints, of papall largeſſes: Only our God, is the God of our ſaluation.

How

How happie are wee the while? All actions are according to the force of the agent; Weake cauſes produce feeble effects, contingent, caſuall; neceſſarie, certaine; Our ſaluation therefore, being the worke of an infinitely powerfull cauſe, cannot bee diſ-appointed; Loe the beautie of *Salomons*, *Al-chum*; who hath reſiſted his will? When wee looke to our owne fleſhie hands here is nothing but diſcouragement; when we look to our ſpirituall enemies, here is nothing but terror; but when we caſt vp our eyes to the mightie God, here is nothing but confidence, nothing

but comfort; Comfort yee, comfort yee therefore, O yee feeble ſoules, and ſend your bold defiances to the prince of darkneſſe; heauen is high and hard to reach, hell is ſteep and ſlipperie, our fleſh is earthie and impotent, Satan ſtrong and rancorous, ſinne ſuttle, the world alluring, all theſe, yet, *God is the God of our Saluation;* Let thoſe infernall Lyons roare, and rampe vpon vs; let the gates of hell doe their worſt; Let the world be a cheater, our fleſh a traytor, the deuill a tyrant, Faithfull is hee that hath promiſed, who will alſo doe it, *God is the God of our Saluation.*

How

How much more then in theſe outward temporall occaſions, when wee haue to doe with an arme of fleſh? Doe the enemies of the Church rage and ſnuffe, and breathe nothing but threats, & death? Make ſure of our God, he ſhal be ſure to make them lick our duſt. Great *Benhadad* of the *Syrians* ſhall come with his hempen collar, to the King of Iſrael; The very windes and waues ſhall vndertake thoſe *Mahumetan*, or *Marran* powers that ſhall riſe vp againſt the inheritance of the God of Saluation;

Saluation is rateable according to the danger from which

we are deliuered; ſince death therefore is the vtmoſt of all terribles, needes muſt it bee the higheſt improuement of Saluation, that to our God belong the iſſues from death: Death hath here a double latitude, of kinde, of extent: the kind is either temporall, or eternall; the extent reaches not only to the laſt compleate act of diſſolution, but to all the paſſages that lead towards it. Thus, the iſſues from death belong to our God, whether by way of preſeruation, or by way of reſcue: How gladly doe I meet in my text with the deare and ſweet name of our Ieſus, who conquered death

death by dying, and triumpht ouer hell by ſuffering, and carryes the keyes both of death, and hell. *Reuel.* 1. 18. He is the God, the Author and Finiſher of our Saluation, *to whom belong the iſſues from death.*

Looke firſt at the temporary, he keepes it from vs, he fetches vs from it;

It is true, there is a *Statutum eſt*, vpon it, dye wee muſt; Death knocks equally at the hatch of a Cottage, and gate of a Palace; but our times are in Gods hand; the Lord of life hath ſet vs our period; Whoſe omnipotence ſo contriues all euents, that neither enemie, nor caſualtie, nor diſ-

eaſe can preuent his houre, Were Death ſuffered to ruume looſe and wild, what boote were it to liue? now it is tetherd vp ſhort by that almightie hand, what can wee feare? If enuy repine, and villanie plot againſt ſacred Soueraigntie, God hath well proued vpon all the Poyſons, and Piſtols, and Poynards, and Gun-powders of the two late memorable Succeſſions, that *to him alone belong the iſſues from death.*

Goe on then bleſſed Soueraigne, go on couragiouſly in the wayes of your God, the inuiſible guard of heauen ſhall ſecure your Royal head,

the

the God of our Saluation ſhall make you a third glorious inſtance to all poſterities, that *vnto him belong the iſſues from death.*

Thus, God keepes death from vs; it is more comfort yet, that he fetches vs from it. Euen the beſt head muſt at laſt lye downe in the duſt, and ſleepe in death. Oh vayne cracks of valour; thou bragſt thy ſelfe able to kill a man; a worme hath done it, a flye hath done it. Euery thing can finde the way downe vnto death, none but the omnipotent can finde the way vp out of it; Hee findes, hee makes theſe iſſues for all his; As it was

was with our head, ſo it is with the members.

Death might ſeaze, it cannot hold: *Guſtauit, non deglutiuit*, It may nibble at vs, it ſhall not deuoure vs. Behold the onely Soueraine Antidote againſt the ſorrowes, the frights of death. Who can feare to lay himſelfe downe, and take a nappe in the bed of death, when his heart is aſſured, that hee ſhall awake glorious in the morning of his reſurrection; Certainly, it is only our infidelity that makes death fearfull; *Reioyce not ouer me, O my laſt enemie, though I fall, I ſhall riſe againe: O death where is thy ſting,*

O

O graue where is thy victorie.

Caſt yet one glance of your eyes vpon the ſecond, and eternall death; the iſſues where from belong to our God; not by way of reſcue, as in the former, but of preſeruation: (*Ex inferno nulla redemtio*) is as true, as if it were Canonicall; Father *Abraham* tels the damned glutton in the parable, there is (μέγα χάσμα) a great gulfe, that barres all returne. Theſe black gates of hell are barred without, by the irreuerſible decree of the Almightie:

Thoſe bold Fabuliſts, therfore, whoſe impious legends haue deuiſed *Traian* fetcht thence

thence by the prayers of *Gregory*, and *Falconella* by *Teclaes*; suspending the finall sentence vpon a (*secundum præsentem iniustitiam*) take a course to cast themselues into that pit, whence they haue presumptuously fayned the deliuerance of others.

The rescue is not more hopelesse, then the preuention is comfortable; There is none of vs but is naturally walking down to these chambers of death; Euery sinne is a pace thitherwards; onely the gracious hand of our GOD stayes vs; In our selues, in our sinnes we are already no better then brands of that hell;

Blessed

Bleſſed be the God of our ſaluation, that hath found happie iſſues from this death: What iſſues? Euen thoſe bloody iſſues that were made in the hands, and feete, and ſide of our bleſſed Sauiour; that invaluablie precious blood of the Sonne of God is that, whereby wee are redeemed, whereby we are iuſtified, whereby wee are ſaued. Oh that our ſoules might haue had leaſure to dwell awhile vpon the meditation of thoſe dreadfull torments wee are freed from, of that infinite goodneſſe that hath freed vs, of that happie exchange of a glorious condition to which we

wee are freed. But the publicke occaſion of this day cals off my ſpeech, and inuites me to the celebration of the ſenſible mercie of God, in our late temporall deliuerance.

Wherein let me firſt bleſſe the God of our ſaluation, that hath put it into the heart of his choſen ſeruant, to ſet vp an Altar in this ſacred threſhing floore, and to offer vp this dayes ſacrifice to his name, for the ſtay of our late mortall contagion. How well it becomes our *Gideon*, to bee perſonally exemplarie, as in the beating of this Earthen pitcher, in the firſt publicke act of humiliation, ſo, in the lighting

ting of this Torch of publicke ioy, and ſounding the Trumpet of a thankfull iubilation, and how well will it become vs to follow ſo pious, ſo gracious an example. Come therefore, all yee that feare the Lord, and let vs recount what hee hath done for our ſoules. Come, let vs bleſſe the Lord, the God of our ſaluation, that loadeth vs dayly with benefits; the God to whom belong the iſſues of death: Let vs bleſſe him in his infinite eſſence, and power, bleſſe him in his vnbounded and iuſt Souerainty, bleſſe him in his maruelous beneficence, large, continuall, vndeſerued,

deserued, blesse him in his preseruations, blesse him in his deliuerances: VVee may but touch at the two last.

How is our Earth ready to sinke vnder the loade of his mercies? VVhat nation vnder heauen hath not enuied, and wondred at our blessings? I doe not carie backe your eyes to the ancient fauours of our God; to the memorable fruſtrations of forraine Inuasions, to the miraculous discoueries of Treasons, to the succesfull maintenance of oppresſed neighbourhood; That one mercie I may not forget; that in the shutting vp of blessed Queene ELIZABETH, the

the Pope and the then-King of *Spaine* were casting Lots for the Crowne, and palpably plotting for their seuerally-designed successors, as appeares in the publicke Posthume Letters of Cardinall *D' Ossat*, a witnesse beyond exception. Three seueral Briefes were addressed hither by that inclement shaueling of *Rome* for the defeating of the Title and succession of our late Soueraigne, of deare and blessed memorie, and his Royall issue; Yet in spight of Rome and hell, God brought him in, and set him peaceably vpon this iust throne of his forefathers; and may He perpetuate

ate it to the fruite of thoſe loynes, till world and time ſhalbe no more, AMEN.

If I muſt follow the times, let mee rather balke that helliſh Sulpher-mine, then not ſearch it, and yet, who can looke at that, any otherwiſe then the Iewes doe at the Rain-bow, with horror and aſtoniſhment? VVhat doe I tell you of our long Peace, our full plentie, our wholeſome Lawes, our eaſefull Gouernement, with a world of of theſe common fauours; it is for poore men to reckon. Thoſe two late bleſſings (if no more) were worthy of immortall memorie, The Prince

out

out of *Spaine*, Religion out of the duſt; For the one, what a winter was there in all good hearts, when our Sunne was gone ſo far Southward? How chearefull a Spring in his returne? For the other, who ſaw not how Religion began (during thoſe purpoſely protracted Treaties) to droope and languiſh, her friends to ſigh, her enemies to inſult, daring to braue vs with challenges, to threaten our ruine; *The Lord look't downe from heauen, and viſited this poore Vine of his*, and hath ſhaken off theſe Caterpillers from her then-waſting leaues; Now we liue, and it flouriſheth.

Theſe would haue beene great fauours of God, euen to the beſt nation, but more to vs: VVho haue anſwered mercies with rebellions. O God, if proud diſguiſes, if gluttonous pamperings, if drunken healths, if wanton dalliances, if bloody oathes, if mercileſſe oppreſſions may earne bleſſings from thee, too many of vs haue ſupererogated; VVoe is me, theſe are the meaſures thou haſt had from too many hands; That thou ſhouldſt therefore inlarge thy bountie to an vnworthy, vnkind, diſobedient generation, it is more then wee can wonder at, and wee could almoſt be

bee ready to say with *Peter*, *Lord depart from vs, for we are sinfull men.*

Yet, the wise iustice of the Almighty meant not to cockney vs vp with meere dainties, with a loose indulgence, but hath thought fit to temper our sweetes with tartnes, and to stricke our backes, whiles he stroakes our heads, *Ecce in pace amaritudo amarissima*, the comfort of our peace, was allayed with the bitternesse of death: Hee saw that in this common *Plethorie* it was fit for vs to bleed; he saw vs Eeles that would not bee caught, but when the waters were troubled; He therefore

ſent his deſtroying Angell abroad; who laide about him on all ſides; VVhat ſlaughter, what lamentation, what horror was there in the ſtreetes of our mother Citie? More then twentie thouſand families runne from their houſes, as if thoſe had beene on fire ouer their heads; and ſeeke ſhelter in *Zoar*, and the mountaines. Some of them are ouer-taken by the purſuer, and droppe downe in the way, and lye there as wofull ſpectacles of mortalitie, till neceſſitie, and not charitie, could find them a graue: Others paſſe on, and for friends finde ſtrangers: Danger made men wiſely, and

and vnwillingly vnhoſpitall; The Cozen, the Brother forgets his own blood; & the Father looks ſhiely vpò his own child, and welcoms him with frownes, if not with repulſes: There were that repaid their grudged harbor with infection; and thoſe that ſped beſt, what with care for their abandoned houſes, & eſtate; what with griefe for the miſerie of their forſaken neighbours what with the rage of thoſe *Epidemiall diſeaſes*, which they found abroad, (as it is well obſerued by one, that in a contagious time all ſickneſſes haue ſome tincture of Peſtilence) wore out their dayes in

the deepest sorrow and heauinesse: there leaue we them & return to the miserable *Metropolis* of this kingdome, which they left. VVho can expresse the dolefull condition of that time and place. The armes of *London* are the *Red Crosse*, and the *Sword*; what house almost wanted these? Heere was the *Red-crosse* vpon the doore, the Sword of Gods iudgement within doores, and the Motto was, *Lord haue mercy vpon vs*,

VVhat could we heare but alarums of death, what could we see but Trophees of death? Here was nothing but groaning, and crying, and dying and burying: Carts were the

Beeres

Beeres, wide pits were the graues, mens clothes were their coffins, and the very Exequies of friends were murderous. The carkasses of the dead might say, with the sons of the Prophets; *Behold the place where we lye is too strait for vs*; new dormitories are bought for the dead, & furnished; neither might the corpses be allowed to lye single in their earthen beds, but are pyled vp like fagots in a stack, for the society of their future resurrection. No man suruiued, but he might say with the *Psalmist*, that *thousands fell at his side & 10000. at his right hand*; And if we take all together, (the mo-

mother & the daughters) ſurely the number was not much ſhort of *Dauids*, though his time were ſhorter. It is not without reaſon, that from the Hebrew word דבר which ſignifies the Plague, is deriued מדבר which ſignifies a deſert; Certainly the plague turnes the moſt populous Citie into a deſert. Oh the woefull deſolation of this place, it was almoſt come to *Herba tegit Troiam*; And if ſome infrequent paſſenger croſſed our ſtreets, it was not without his medicated Poſie at his noſe, and his Zedoary or Angelica in his mouth: Euery roome ſeemed a Peſt-houſe, euery ſcent

ſcent mortall; heere ſhould he meet one pale ghoſt muffled vp vnder the throat; another dragging his legs after him for the tumour of his groyne; another be-ſpotted with the tokens of inſtant death: here might hee heare one ſhrieking out in a frantik diſtraction, there, another breathing out his ſoule in his laſt groanes: What ſhould I ſay more? This glorious chamber of the Kingdome ſeemed no other then a dreadfull dungeon to her owne, a very Golgotha to all beholders; and this proud Queene of our Britiſh Cities ſat in the duſt of her compaſſion; howling in

in the rags of her sackcloth; not mourning more then mourned for, pitied no lesse then forsaken; VVhen the GOD of our saluation looked downe vpon her deepe afflictions and miraculously approoued vnto vs, that *vnto him belong the issues from death.*

It was hee that put it into the heart of his Gracious seruant to command a *Niniue*-like humiliation, what pithie, what passionate prayers were inioyned to his disconsolate Church? VVith what holy eagernesse did wee deuoure those fasts? How well were we pleased of the au-

austeritie of that pious penitence?

VVhat loude cryes did beate on all sides at the gates of heauen, and with what inexpectable, vn-conceiueable mercie were they answered? How suddenly were those many thousands brought downe to one poore vnitie; not a number? Other euils were wont to come on horsebacke, to goe away on foote; this mortalitie did not poste but flye away, Mee thought like vnto the great yce, it sunke at once; Only so many are stricken as may hold vs awfull, and so few as may leaue vs thankefull;

Oh

Oh, how soone is our fasting and mourning turned into laughter and ioy? how boldly doe wee now throng into this house of God, and fearelesly mixe our breaths in a common deuotion? *This is the Lords doing, and it is marueilous in our eyes; Oh thou that hearest the prayer, to thee shall all flesh come*; And let all flesh come to thee with the voyce of Prayse and Thanksgiuing.

It might haue beene iust with thee O God, to haue swept vs away in the common destruction; what are we better then our brethren? thou hast let vs liue that wee may praise thee. It might haue beene

beene iust with thee to haue inlarged the commission of thy killing Angell, & to haue rooted out this sinfull people from vnder heauen; But in the midst of iudgement thou hast remembred mercy: Our sins haue not made thee forget to bee gracious, nor haue shut vp thy louing kindnesse in displeasure; *Thou hast wounded vs, and thou hast healed vs againe, thou hast deliuered vs, and beene mercifull to our sins for thy names sake.*

Oh that wee could duly prayse thy name in the great Congregation, Oh that our tongues, our hearts, our liues might blesse and glorifie thee, that

that so thou mayst take pleasure to perfect this great work of our full deliuerance, and to make this Nation a deare example of thy mercie, of peace, victorie, prosperitie to all the world.

In the meane time, let vs call all our fellow-creatures to helpe vs beare a part in the Praise of our God; Let the heauens, the starres, the winds, the waters, the dewes, the frosts, the nights, the dayes; Let the Earth and Sea, the mountaines, wels, trees, fishes, foules, beasts; Let men, let Saints, let Angels *blesse the Lord, praise him, and magnifie him for euer*; blessed, blessed for euer

euer be the Lord who loadeth vs daily with benefits; euen the God of our ſaluation, to whom belong the iſſues from death: *Oh bleſſed bee the Lord God of Iſrael, who onely doth wondrous things; And bleſſed bee his glorious name for euer, and euer; and let all the earth be filled with his glorie.* AMEN. *Amen.*

FINIS.